

IMMANUEL.  
OR THE  
MYSTERY  
OF THE  
INCARNATION  
OF THE  
SON OF GOD;

Unfolded by  
JACQUES, ~~of the~~  
PARSON,  
Usher

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# THE MYSTERIE

## OF THE INCARNATION

of the SON of GOD.



He holy Prophet in the Book of the<sup>r</sup> Proverbs, poseth all such as have not learned wisdom, nor known the knowledge of the holy, with this question: *Whither is he ascended up into heaven, or descended: who hath gathered the wind in his fist? who hath bound the waters in a garment? who hath established all the ends of the earth? What is his Name, and what is his Son's name, if thou canst tell?* To help us here,

in the SON himselfe did tell us, when he was

John. 3. 13.

here upon earth, that *None hath ascended up to heaven, but he that descended from heaven, even the Son of man which is in heaven.* And that we might not be ignorant of his name, the prophet *Esay* did not long before foretell, that *Unto us a child is borne, and unto us a Son is given; whose name should be called, Wonderful, Counsellour, The mighty God, The Everlasting Father, The Prince of peace.*

Esai. 9. 6.

Where if it be demanded, how these things can stand together? that the *Son of man* speaking upon earth, should yet at the same instant be in heaven? that the *Father of Eternity* should be *born in time*? and that the *mighty God* should become a *Child*; which is the weakest state of *Man* himself? we must call to minde, that the first letter of this great Name is **W O N D E R F U L**. When he appeared of old to *Moses*, his name was *Wonderfull*, and he did wonderously, *Judge 13. 18. 19.* But that, and all the wonders that ever were, must give place to the great mystery of his Incarnation, and in respect thereof cease to be wonderfull. For of this work, that may be verified, which is spoken of those wonderfull judgements, that God brought



brought upon Egypt; when he would shew his power, and have his name declared throughout all the earth. *Before them were no such; neither after them shall be the like.* Exod. 9. 16.  
ibid. chap. 10  
14. & 11. 6.

Neither the creation of all things out of nothing, which was the beginning of the works of God (those six working dayes putting as it were an end to that long Sabbath that never had beginning, wherein the Father, Sonne and Holy Ghost did infinitely glorifie themselves and rejoyce in the fruition one of another, without communicating the notice thereof unto any creature) nor the resurrection from the dead, and the restauration of all things, the last workes that shall goe before that everlasting Sabbath (which shall have a beginning, but never shall have end:) neither that first, I say, nor these last, though most admirable peeces of worke, may be compared with this: wherein the Lord was pleased to shew the highest pitch (if any thing may be said to bee highest in that which is infinite and exempt from all measure and dimensions) of his Wisedome, Goodnesse, Power and glory.

The Heathen Chaldeans, to a question propounded

pounded by the King of Babel, make answer;  
 6 Dan. 2. 11. that it was a rare thing which hee required  
 and that none other could shew it, except the  
 Gods; whose dwelling is not with flesh. But the ra-  
 ritie of this lyeth in the contrary to that which  
 1 Rom. 9. 1. they imagined to be so plaine: that hee <sup>1</sup> who  
 is over all, God blessed for ever, should take our  
 flesh and dwell, or <sup>\*</sup> pitch his Tabernacle,  
 \* <sup>1</sup> *ἐσκήνωσεν*.  
 1 John 1. 14. with us. That as <sup>2</sup> the glory of God filled the  
 4 Exod. 40. 34. Tabernacle (which was <sup>1</sup> a figure of the hu-  
 31. mane nature of the Lord) with such a kinde  
 1 Heb. 9. 9. 11. of fullnesse, that Moses himselfe was not able  
 to approach unto it: (therein comming short,  
 1 Heb. 3. 3. 6. as in all things, of the Lord of the house) and  
 filled the Temple of Salomon (a Type likewise  
 1 Joh. 2. 19. 11. of the body of our Prince of Peace) in <sup>o</sup> such  
 1 Chron. 7. 2. sort that the Priests could not enter therein: so  
 1 Colof. 2. 9. <sup>p</sup> in him all the fulnesse of the Godhead should dwell  
 bodily.

And therefore if of that temple, built with  
 hands, Salomon could say with admiration;  
 1 Chron. 6. 18. <sup>9</sup> But will God in very deed dwell with men on the  
 earth? Behold heaven and the heaven of heavens  
 cannot containe thee; how much lesse this house,  
 which I have built? of the true temple, that

is not of this building, we may with greater wonderment say with the Apostle, *With-<sup>11</sup>out controversie, great is the mystery of Religion: God was manifested in the flesh. Yea, was made of a Woman, and borne of a Virgine. A thing so wonderfull, that it was given for a signe unto unbelievers 740. yeeres before it was accomplished; even a signe of God's own chusing, among all the wonders in the depth, or in the height above. Therefore the Lord himselfe shall give you a signe: Behold a Virgins shall conceive and beare a Son, and shall call his name Immanuel. Esai. 7. 14.* <sup>11. Tim. 3. 16</sup> <sup>Isai. 7. 14</sup>

A notable wonder indeed, and great beyond all comparison, That the Son of God should be *made of a Woman*: even made of that Woman which was *made by himselfe*. <sup>Gal. 4. 4.</sup> That her *Wombe* then, and the *heavens* now, <sup>1. Joh. 1. 3.</sup> <sup>Coloss. 1. 16.</sup> <sup>2. Cor. 13. 11.</sup> <sup>1. King. 8. 27.</sup> should contain him, whom *the Heaven of Heavens* cannot containe. That he who had both Father and Mother, whose pedigree is upon record, even up unto *Adam*, who in the fullnesse of time was brought forth in *Bethlehem*, and when he had finished his course, was *cut off out of the land of the living at Jerusa-*  
lem;

lem; should yet notwithstanding be in truth,  
that which his shadow Melchisedek was  
onely in the conceit of the men of his time;

Heb. 7. 3.

with Elai 53.

8. & Mic. 5. 2.

John 14. 28.

John 5. 28.

Phil. 1. 6.

John 8. 58.

*without Father, without Mother, without Pedigree, having neither beginning of dayes, nor end of life.* That his Father should be *greater* than he, and yet be his Fathers *equall*. That he *is*, before *Abraham was*; and yet *Abrahams* birth preceded his, well nigh the space of two thousand yeares. And finally, that he who was *Dauids Sonne*, should yet be *Dauids Lord*: a case which plunged the greatest Rabbies among the Pharesies; who had not yet *learned this Wisedome, nor known this knowledge of the holy*.

Matth. 2.

42, 45, 46.

The untying of this knot dependeth upon the right understanding of the wonderfull conjunction of the Divine and humane Nature in the unity of the Person of our Redeemer. For by reason of the strictnesse of this Personall union, whatsoever may be verified of either of those Natures, the same may be truly spoken of the Whole Person; from whether soever of the Natures it be denominated. For the clearer conceiving whereof, we may call

to minde that which the Apostle hath taught us touching our Saviour: *In him dwelleth all the fulnesse of the Godhead bodily*, that is to say, by such a personall and reall union, as doth unseparably & everlastingly conjoyn that infinite Godhead with his finite Manhood in the unity of the self-same individuall Person.

*He* in whom that fulnesse dwelleth, is the PERSON: *that* fulnesse which so doth dwell in him, is the NATURE. Now there dwelleth in him not onely the fulnesse of the *Godhead*, but the fulnesse of the *Manhood* also. for we beleeve him to be both perfect God, begotten of the substance of his Father before all worlds; and perfect Man, made of the substance of his Mother in the fullnesse of time. And therefore we must hold, that there are two distinct *Natures* in him: and two so distinct, that they doe not make one compounded nature; but still remaine uncompounded and unconfounded together. But *Hee* in whom the fulnesse of the Manhood dwelleth, is not one, and hee in whom the fulnesse of the Godhead another: but he in whom the fulnesse of both those natures dwelleth, is one and the same *Immanuel*,  
B
and

and consequently it must be beleaved as firmly, that he is but one *Person*.

And here wee must consider, that the Divine Nature did not assume an humane Person, but the divine Person did assume an humane Nature: and that of the three Divine Persons, it was neither the first nor the third that did assume this Nature; but it was the middle Person, who was to bee the middle one, that must undertake this mediation betwixt God and us. which was otherwise also most requisite, as well for the better preservation of the integrity of the blessed Trinity in the Godhead, as for the higher advancement of Mankind by meanes of that relation which the second Person the Mediatour did beare unto his Father. For if the fulnesse of the Godhead should have thus dwelt in any humane person, there should then a fourth Person necessarily have been added unto the Godhead. And if any of the three Persons, beside the second, had been borne of a Woman; there should have been two Sonnes in the Trinity: whereas now the Sonne of God and the Sonne of the blessed Virgin, being

ing but one Person, is consequently but one Sonne; and so no alteration at all made in the relations of the Persons of the Trinitie.

Againe, in respect of us, the Apostle sheweth, that for this very end <sup>†</sup> God sent his owne <sup>† Gal 4. 4. 5. 7.</sup> SON made of a woman; that We might receive the Adoption of SONS: and thereupon maketh this inference. *Wherefore thou art no more a servant, but a SON; and if a SON, then an HEIRE of God through Christ:* intimating thereby, that what relation Christ hath unto God by Nature, we being found in him have the same by Grace. By Nature hee is <sup>†</sup> The only begotten Sonne of the Father: but this is the high Grace he hath purchased for us; that <sup>†</sup> hee <sup>†</sup> has many as received him, to them he gave power or privilege, to become the Sonnes of God, even to them that beleve on his Name. For although he reserve to himselfe the preeminence, which is due unto him in a <sup>\*</sup> peculiar manner, of being <sup>†</sup> the first borne among many brethren: yet in him, and for him, therest likewise by the grace of adoption are all of them accounted as first-bornes. <sup>†</sup> Proper quod nonnaturalis est ratio, illud ipsum est naturalis ratio. <sup>†</sup> Rom. 8. 29.



So God biddeth Moses to say unto Pharaoh ; <sup>k</sup> *Israel is my Sonne, even my first-borne.*

<sup>k</sup>Exod. 4. 22.  
<sup>23.</sup> See Ierem.  
31. 9.

*And I say unto thee; Let my sonne goe, that he may serve me: and if thou refuse to let him goe; behold I will slay thy sonne, even thy first borne.*

And the whole Israell of God, consisting of Jew and Gentile, is in the same sort described by the Apostle to be <sup>l</sup> *the generall assembly and Church of the first borne inrolled in Heaven.* For

<sup>l</sup>Heb. 12. 23.

the same reason that maketh them to be Sons, to wit, their incorporation into Christ, the selfe-same also maketh them to be first-bornes: so as (how ever it fall out by the grounds of our common Law) by the rule of the Gospell this consequence will still hold true; <sup>m</sup> *If children, then heires, heires of God and joynt-heires with Christ.* And so much for the SON, the Person assuming.

<sup>m</sup>Rom. 8. 17.  
<sup>n</sup>Gal. 4. 7.

The Nature assumed, is the seed of Abraham, Hebr. 2. 16. The seed of David, Rom. 1. 3. The seed of the Woman, Gen. 3. 15. The WORD,

<sup>o</sup>1. John 5. 7.  
<sup>p</sup>John 1. 14.  
<sup>q</sup>Gal. 4. 4.

<sup>o</sup> *the second Person of the Trinity, being made FLESH, that is to say, <sup>p</sup> Gods own Sonne being made of a Woman,* and so becoming truly

<sup>q</sup> *and really <sup>r</sup> The fruit of her wombe.* Neither

<sup>r</sup>Luk. 1. 42.



ther did he take the substance of our nature only, but all the properties also and the qualities thereof: so as it might be said of him, as it was of *Elias* and the *Apostles*; that he *was a man subject to like passions as we are*. Yea, he subjected himself *in the dayes of his flesh* to the same *weaknesse* which we finde in our own fraile nature, and was compassed with like *infirmities*; and in a word, *in all things was made like unto his brethren*, sinne only excepted. Wherein yet we must consider, that as he took upon him not an humane *Person*, but an humane *Nature*: so it was not requisite he should take upon him any *Personall* infirmities, such as are, madnesse, blindnesse, lame-nesse, and particular kinds of diseases which are incident to some only, and not to all men in generall; but those alone which do accom-pany the whole Nature of mankinde, such as are *hungering, thirsting, wearinesse, griefe, paine* and *mortality*.

We are further here also to observe in this our *Melchisedeck*, that as he had no *Mother*, in regard of one of his natures, so he was to have no *Father* in regard of the other; but must be

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borne

borne of a pure and immaculate Virgin, without the helpe of any man. And this also was most requisite, as for other respects, so for the exemption of the assumed nature from the imputation and pollution of *Adams* sinne.

y Rom. 5. 12.

For y sinne having by that one man entred into the world; every Father becommeth an *Adam* unto his child, and conveyeth the corruption of his Nature unto all those whom hee doth beget. Therefore our Saviour assuming the substance of our Nature, but not by the ordinary way of naturall generation, is thereby freed from all the touch and taint of the corruption of our flesh; which by that meanes only is propagated from the first man unto his posterity. Whereupon, he being made of man, but not by man, and so becomming the immediate fruit of the ~~whom~~ and not of the *Loynes*; must of necessity be

e Luk. 1. 35.

acknowledged to be<sup>r</sup> that HOLY THING, which so was borne of so blessed a Mother. who although shee were but the passive and materiall principle of which that precious flesh was made, and the holy Ghost the agent and efficient; yet cannot the man Christ Jesus thereby

thereby be made the Son of his <sup>a</sup> owne Spirit. <sup>aGal. 4. 6.</sup>  
 Because Fathers do beget their children out of <sup>Rom. 8. 9.</sup>  
 their owne substance: the holy Ghost did not  
 so, but framed the flesh of him, from whom  
 himself proceeded, out of the creature of them  
 both, <sup>b</sup> the hand-maid of the Lord, whom from <sup>bLuk. 1. 38,</sup>  
 thence all generations shall call blessed. <sup>48.</sup>

That blessed wombe of hers was the  
 bride-chamber, wherein the Holy Ghost did  
 knit that indissoluble knot betwixt our hu-  
 mane nature and his Deity: the Son of God  
 assuming into the unity of his Person that  
 which before he was not; and yet without  
 change (for so must God still be) remaining  
 that which he was. Whereby it came to passe,  
 that <sup>c</sup> this holy thing which was borne of her was <sup>cLuk. 1. 35.</sup>  
 indeed and in truth to be called the **SONNE** of  
**GOD**. Which wonderfull connexion of two  
 so infinitely differing natures in the unity of  
 one person, how it was there effected; is an  
 inquisition fitter for an Angelical intelligence,  
 than for our shallow capacity to look after.  
 To which purpose also we may observe, that  
 in the fabrick of the *Arke* of the Covenant,  
 the posture of the faces of the *Cherubims* to- <sup>dExod. 37. 9.</sup>  
 ward

ward the *Mercy-seat* (the type of our Saviour) was such, as would poynt unto us, that these are the things which *the Angells desire to*<sup>\*</sup> *stoop and look into.*  
<sup>\* *angelus & al.*</sup>  
<sup>1. Pet. 1. 12.</sup>

And therefore let that satisfaction, which the Angell gave unto the Mother Virgin (whom it did more specially concerne to move the question, *How may this be?*) content us, <sup>e</sup> *The power of the highest shall overshadow thee.* For as the former part of that speech may informe us, that *with God nothing is impossible*: so the latter may put us in minde, that the same God having *over-shadowed* this mystery with his own veile, we should not presume with the men of <sup>h</sup> Bethshemesh to looke into this *Arke* of his; least for our curiosity we be smitten, as they were. Only this we may safely say, and must firmly hold: that as the distinction of the Persons in the holy Trinity hindreth not the Unity of the Nature of the God-head, although every person entirely holdeth his own incommunicable property; so neither doth the distinction of the two Natures in our Mediatour any way crosse the unity of his Person, although each

each nature remaineth intire in it selfe, and retaineth the properties agreeing thereunto, \* without any conversion, composition, commixtion or confusion.

When <sup>i</sup> Moses beheld the bush burning with fire, and yet no whit consumed, he wondered at the sight, and said; *I will now turne aside, and see this great sight, why the bush is not burnt.* But when God thereupon called unto him out of the midst of the bush, and laid, *Draw not nigh hither*, and told him who he was; Moses trembled, hid his face, and durst not behold God. Yet, although being thus warned, we dare not draw so nigh; what doth hinder but we may stand aloofe off, and wonder at this great sight? <sup>2</sup> *Our God is a consuming fire*; saith the Apostle: and a question wee finde propounded in the prophet, <sup>1</sup> *Who among us shall dwell with the devouring fire? who amongst us shall dwell with the everlasting burnings?* Moses was not like other Prophets, but <sup>m</sup> God spake unto him face to face; as a man speaketh unto his friend: and yet for all that, when hee besought the Lord that he would shew him his glory; he re-

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ceived

<sup>2</sup> 2. Cor. 13. 14.  
<sup>1</sup> 1. Cor. 13. 14.  
<sup>1</sup> Exod. 3. 1. 7.  
<sup>1</sup> 1. Cor. 13. 14.  
<sup>1</sup> 1. Cor. 13. 14.

<sup>1</sup> Heb. 12. 19.  
<sup>1</sup> 1. Cor. 13. 14.

<sup>m</sup> Num. 12. 6.  
<sup>7</sup> 2. Exod. 33. 13.

# Exod. 33.  
 18, 20. ceived this answer; <sup>n</sup> *Thou canst not see my face: for there shall no man see mee, and live.*  
 # Eisy 41.8. *Abraham* before him, though a speciall <sup>o</sup> friend  
 2 Chro. 20. 7. of God, and the <sup>p</sup> Father of the faithfull, the  
 James 1. 23. Children of God; yet held it a great matter  
 p Rom. 4. 15; 16. that he should take upon him so much as to  
 Gal. 3. 7. <sup>q</sup> speak unto God, being *but dust and ashes.*  
 # Gen. 18. 27. Yea the very Angells themselves (<sup>r</sup> *which are*  
 # 2 Pet. 2. 11. *greater in power and might*) are faine to<sup>f</sup> cover  
 (Eisy 6. 2. their faces, when they stand before him; as  
 not being able to behold the brightnesse of his  
 glory.

With what astonishment then may we be-  
 hold our dust and ashes assumed into the un-  
 divided unitie of Gods owne person; and ad-  
 mitted to dwell here, as an inmate, under the  
 same roofo? and yet in the midst of those e-  
 verlasting burnings, the bush to remain un-  
 consumed, and to continue fresh and green  
 for evermore. Yea, how should not we with  
*Abraham* rejoyce to see this day, wherein not  
 only our nature in the person of our Lord Jesus  
 is found to dwell for ever in those everlasting  
 burnings; but, in and by him, our owne per-  
 sons also are brought so nigh thereunto, that  
 God

\* God doth set his Sanctuarie and Tabernacle among us, and dwell with us, and (which is much more) maketh us our selves to be the <sup>1</sup> house and the <sup>2</sup> habitation, wherein he is pleased to dwell by his Spirit. according to that of the Apostle, *Yee are the Temple of the living God, as God hath said; I will dwell in them and walke in them, and I will be their God, and they shall be my people.* and that most admirable Prayer, which our Saviour himselfe made unto his father in our behalfe. <sup>3</sup> I pray not for these alone, but for them also which shall beleve on me through their Word: that they all may be one, as thou Father art in mee and I in thee, that they also may be one in us; that the world may beleve that thou hast sent me. <sup>4</sup> In them, and thou in me: that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me.

<sup>1</sup> Levit. 26. 25.  
<sup>2</sup> Exech. 37. 16.  
<sup>3</sup> Revel. 21. 3.  
<sup>4</sup> Heb. 3. 6.  
<sup>5</sup> Ephes. 2. 22.

<sup>6</sup> 1 Cor. 6. 16.

<sup>7</sup> Iohn 17. 20, 21, 22, 23.

To compasse this conjunction betwixt God and us, he that was to bee our <sup>8</sup> Jesu or Saviour, must of necessity also bee <sup>9</sup> Immanuel, which being interpreted is, GOD with us; and therefore in his Person to bee <sup>10</sup> Immanuel, that is, God dwelling with our flesh;

<sup>8</sup> Math. 1. 23.  
<sup>9</sup> 23.

See Anclm  
Cur Dom  
Homo.



flesh; because he was by his *Office* to be *Immanuel*, that is, he who must make God to be at one with us. For this being his proper office, to be <sup>b</sup> *Mediatour between God and Men*, he must partake with both: and being before all eternity consubstantiall with his Father, he must at the appoynted time become likewise consubstantiall with his children. <sup>c</sup> *Forasmuch then as the children are partakers of flesh and blood; be also himselfe likewise tooke part of the same:* saith the Apostle. We read in the *Romane history*, that the *Sabines* and the *Romans* joyning battell together, upon such an occasion as is mentioned in the last Chapter of the booke of *Judges*; of the children of *Benjamin*, catching every man a wife of the daughters of *Sbilo*: the women, being daughters to the one side and Wives to the other, interposed themselves and tooke up the quarrell. so that by the mediation of these, who had a peculiar interest in either side, and by whose meanes this new alliance was contracted betwixt the two adverse parties; they who before stood upon highest termes of hostility, <sup>\*</sup> did not only entertaine Peace, but also joyned themselves

<sup>a</sup> sic pax facta, fidesque percussam: secutaque res mira dicta, ut velletis sedibus suis novam in Urbem hostes demigrarent, et cum generis suis ovium opes pro dote facerent. L. Elex. histor. Rom. lib. 1. cap. 3.



selves together into one body and one state.

God and we were <sup>d</sup> enemies; before wee <sup>d Rom. 5, 10.</sup> were reconciled to him by his Sonne. He that

is to be <sup>e</sup> our Peace, and to reconcile us unto <sup>e Ephes. 2, 14, 16.</sup> God, and to slay this enmity, must have

an interest in both the parties that are at variance, and have such a reference unto either of them; that he may be able to send this comfortable message unto the sonnes of men. <sup>f</sup> Goe to my brethren; and say unto

them: I ascend unto my Father, and your Father; and to my God, and your God. For as

long as <sup>g</sup> hee is not ashamed to call us brethren; <sup>g Heb. 2, 11.</sup>

<sup>h</sup> GOD is not ashamed to be called our GOD. <sup>h Heb. 11, 10.</sup>

And his entring of our apparance, in his own name and ours, after this manner, <sup>i</sup> Be- <sup>i Heb. 2, 13.</sup>

hold, I, and the children which God hath given mee; is a motive strong enough to appease his Father, and to turne his favourable countenance towards us. as on the other side, when we become unruly, and prove Rebellious children, no reproofe can be more forcible, nor inducement so prevalent (if there remaine any sparke of grace in in us) to make us cast downe our weapons and yeeld, than

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this,

*k* Deut. 32, 6. *this, k Doe ye thus requite the Lord, O foolish people and unwise? Is not he thy Father that hath bought thee? and bought thee, l not with corruptible things, as silver and gold, but with the precious blood of his owne Son.*

How dangerous a matter it is to be at odds with God, old Ely sheweth by this maine argument: *m* If one man sinne against another, the Judge shall judge him: but if a man sin against the Lord, who shall plead or intreat for him? and *n* Job, before him; *n* He is not a man as I am, that I should answer him, and we should come together in judgement: neither is there any Dayes-man, or Vmpire betwixt us, that might lay his hand upon us both. If this generall should admit no manner of exception, then were we in a wofull case, and had cause to weep much more than Saint Iohn did in the Revelation; when *o* none was found in heaven, nor in earth, nor under the earth, that was able to open the booke which he saw in the right hand of him that sat upon the Throne, neither to look thereon. But as S. Iohn was wished there, to refraine his weeping; because *p* the Lion of the tribe of Iuda, the root of David, had prevailed to open the book, and to loose the

the

the seven seales thereof: so he himself else where  
 giveth the like comfort unto all of us in this  
 particular. ¶ If any man sin, we have an Advocate 1 Joh. 2. 1, 2;  
 with the Father, Iesus Christ the righteous: and he 1 Joh. 2. 1, 2;  
 is a propitiation for our sins; and not for ours only,  
 but also for the sins of the whole world. 1 Joh. 2. 1, 2;

For as<sup>t</sup> there is one God, so is there one Me- 1 Tim. 2. 5, 6;  
 diatour between God and men, the man Christ Je-  
 sus, who gave himselfe a ransom for all; and in  
 discharge of this his office of Mediation, as  
 the only fit Umpire to take up this controver-  
 sie, was to lay his hand as well upon GOD, the  
 party so highly offended, as upon Man, the  
 party so basely offending. In things concer-  
 ning God, the Priesthood of our Mediatour is  
 exerciled. ¶ For every high Priest is taken from Heb. 5. 1, &  
2. 17.  
 among men, and ordained for men in things pertai-  
 ning to God. The parts of his Priestly Functi-  
 on are two; Satisfaction and Intercession: the  
 former whereof giveth contentment to Gods  
 Justice; the latter solliciteth his Mercy, for the  
 application of this benefit to the children of  
 God in particular. Whereby it commeth to  
 passe, that God in shewing mercy upon Rom. 9. 15, 16;  
 whom he will shew mercy, is yet for his ju-  
 stice

• Rom. 3. 26. *since no looser: being both "just, and the justifier of him that believeth in Iesui.*

By vertue of his *Intercession*, our Mediátour

• Heb. 9. 24. *appeareth in the presence of God for us,*

• y Rom. 8. 34. *and y maketh request for us. To this purpose,*

Hebr. 7. 25. *the Apostle noteth in the fourth to the He-*

*brewes, 1. That we have a great high Priest,*

*that is passed into the heavens, Iesui the Sonne of*

*God. (vers. 14. ) 2. that we have not an high Priest*

*which cannot be touched with the feeling of our*

*infirmities, but was in all things tempted as wee*

*are, yet without sinne. (vers. 15.) Betwixt the ha-*

*ving of such, and the not having of such an In-*

*tercessor, betwixt the height of him in regard*

*of the one, and the lowlinesse in regard of his*

*other nature, standeth the comfort of the*

*poore sinner. He must be such a suitour as ta-*

• Heb. 2. 17. *keth our caule to heart: and therefore "in all*

*things it behoved him to be made like unto his*

*brethren; that he might be a mercifull and faith-*

*full high Priest. In which respect as it was*

*needfull hee should partake with our flesh*

*and bloud, that he might be tenderly affe-*

*cted unto his brethren: so likewise for the*

*obtaining of so great a suit, it behoved he*

*should*



*Heb. 7. 12.* i *Suretie*, unto all the debt wherewith we any way stood chargeable. Now the *Satisfaction* which our surety bound himselfe to performe in our behalfe, was of a double *debt*: the principall, and the accessory. The principall debt is obedience to Gods most holy Law: which man was bound to pay as a perpetuall tribute to his Creator, although he had never sinned; but, being now by his owne default become bankrupt, is not able to discharge in the least measure. His surety therefore being to satisfie in his stead; none will be found fit to undertake such a payment, but he who is both God and Man.

Man it is fit he should be: because Man was the party that by the Articles of the first Covenant was tied to this obedience; and it was requisite that, *As by one mans disobedience many were made sinners, so by the obedience of one Man likewise, many should be made righteous.* Againe, if our Mediatour were only God, he could have performed no obedience (the Godhead being free from all manner of subjection: ) and if he were a bare Man, although he had beene as perfect as Adam, in

in his integrity, or the Angels themselves, yet being left unto himselfe amidst all the temptations of Satan & this wicked world, he should be subject to fall, as they were; or if he should hold out, as *the elect Angels* did; that must have been ascribed to the *grace* and favour of another: whereas the giving of strict satisfaction to Gods *justice* was the thing required in this behalfe. But now being God, as well as Man, he by his owne *eternall Spirit* presented himselfe without spot: presenting a farre more satisfactory obedience unto God, than could have possibly been performed by *Adam* in his integrity.

For beside the infinite difference that was betwixt both their *Persons*, which maketh the actions of the one beyond all comparision to exceed the worth and value of the other: we know that *Adam* was not able to make himselfe holy; but what holinesse he had, he received from him who created him according to his owne Image: so that whatsoever obedience *Adam* had performed, God should have eaten but of the fruit of the Vineyard which himselfe had planted; and *of his owne*

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would



would all that have been, which could be given unto him. But Christ did himselfe sanctifie that humane nature which he assumed, according to his owne saying, *John 17. 19. For their sakes I sanctifie my selfe*: and so out of his owne peculiar store did he bring forth those precious treasures of holy obedience, which for the satisfaction of our debt he was pleased to tender unto his Father. Again, if

*p Luke 17. 10. Adam had done all things which were commanded him, he must for all that have said. I am an unprofitable servant; I have done that which was my duty to doo.* Whereas in the voluntary obedience, which Christ subjected himselfe unto, the case stood farre otherwise.

True it is that if we respect him in his humane nature, *his Father is greater than he*, and *he is his Fathers servant*: yet in that he said, and most truly said, *that God was his Father*, the Jewes did rightly inferre from thence, that he thereby made himselfe equall with God; and the Lord of hosts himselfe hath proclaimed him to be *the man that is his fellow*. Being such a man therefore, and so highly borne;

by



by the priviledge of his birth-right, he might have claimed an exemption from the ordinary service whereunto all other men are tied: and by being<sup>a</sup> the Kings Sonne, have freed<sup>a</sup> Math. 17. 25, 26. himfelle from the payment of that tribute which was to be exacted at the hands of Strangers. When<sup>a</sup> the Father brought this his first<sup>a</sup> 2 Heb. 1. 6. begotten into the world, he laid; *Let all the Angells of God worship him;* and at the very instant wherein the Sonne advanced our nature into the highest pitch of dignity, by admitting it into the unity of his sacred person, that nature so assumed was worthy to be crowned with all glory and honour: and he in that nature might then have set himselfe downe y at the right hand of the throne of God; ty<sup>a</sup> Heb. 11. 3. ed to no other subjection than now he is, or hereafter shall be, when after the end of this world he shall have delivered up the kingdom to God the Father. For then also, in regard of his assumed nature, he<sup>a</sup> *shall be sub-* 1 Cor. 15. 27. *ject unto him that put all other things under him.*

Thus the Sonne of God, if he had minded only his owne things, might at the very

very first have attained unto the joy that was  
<sup>a Philip. 2. v.</sup> set before him: but <sup>a</sup> looking on the things of  
<sup>4. 17. 8.</sup> others, he chose rather to come by a tedious  
 way, and wearisome journey unto it; not chal-  
 lenging the priviledge of a Sonne, but taking  
 upon him *the forme of a meane servant*. Where-  
 upon in the dayes of his flesh, he did not serve  
 as an honourable Commander in the Lords  
 host, but as an ordinary souldier: he *made*  
*himselfe of no reputation*, for the time as it were  
 \* emptying himselfe of his high state and dig-  
 nity; *he humbled himselfe, and became obedient*  
 untill his death, being content all his life long  
 to be *made under the Law*: yea so farre, that  
 as he was sent *in the likenesse of sinfull flesh*, so  
 he disdained not to subject himselfe unto that  
 Law, which properly did concerne *sinfull*  
*flesh*. And therefore howsoever *Circumcision*  
 was by right appliable only unto such as were  
<sup>a</sup> *dead in their finnes*, and the *uncircumcision of*  
*their flesh*; yet he, in whom there was *no body*  
*of the finnes of the flesh* to be put off, submitted  
 himselfe notwithstanding thereunto: not only  
 to testifie his communion with the Fathers  
 of the old Testament; but also by this meanes

to tender unto his Father a bond, signed with his owne blood, whereby he made himselfe in our behalfe a debtour unto the whole Law. For I testifie (saith the Apostle) to every man Gal. 3.3. that is circumcised, that he is a debtour to the whole Law.

In like manner Baptisme appertained properly unto such as were defiled, and had need to have their sinnes washed away: and therefore when all the land of Judea, and they of Jerusalem went out unto John, they were Math. 3.6. Mark 1.5. all baptized of him in the river Jordan, confessing their sinnes. Among the rest came our Saviour also: but the Baptist considering that he had need to be baptized by Christ, and Christ no need at all to be baptized by him, refused to give way unto that action; as altogether unbefitting the state of that immaculat Lamb of God, who was to take away the sinne of the World. Yet did our Mediatour submit himselfe to that ordinance of God also: not only to testifie his communion with the Christians of the new Testament, but especially (which is the reason yeelded by himselfe) because Math. 3.17. it became him thus to fulfill all righteousness.

And

And so having fulfilled all righteoulnesse, whereunto the meanest man wastied, in the dayes of his pilgrimage (which was more than he needed to have undergone, if he had respected only himselfe:) the workes which he performed were truly workes of *supererogation*, which might be put upon the account of them whose debt he undertook to discharge; and being performed by the person of the Sonne of God, must in that respect not only be equivalent, but infinitely overvalue the obedience of Adam and all his posterity, although they had remained in their integrity, & continued untill this houre instantly serving God day & night. And thus for our maine and principall debt of Obedience, hath our Mediator given satisfaction unto the iustice of his Father, with *good measure, pressed down, shaken together, & running over.*

But besides this, we were liable unto another debt, which we have incurred by our default, and drawn upon our selves by way of forfeiture, and *nomine pna*. For as Obedience is a due debt; and Gods servants in regard thereof are truly debtors: so likewise is sinne a debt, and sinners debtors, in regard of the penalty

¶ Luk. 6. 38.

¶ Luk. 17. 10.

Rom. 8. 12.

Gal. 3. 3.

¶ Matth. 6. 12.

compared

with Luk.

11. 4.

in 1<sup>st</sup> Cor. 15. 7.

Luk. 14. 4.

Matth. 12. 16.

penalty due for the default. And as the payment of the debt which commeth *nomine pæna*, dischargeth not the tenant afterwards from paying his yearly rent; which of it selfe would have been due, although no default had been committed: so the due payment of the yearly rent, after the default hath been made, is no sufficient satisfaction for the penalty already incurred. Therefore our surety, who standeth chargeable with all our debts, as he maketh payment for the one by his *Active*, so must he make amends for the other by his *Passive* obedience: he must first suffer, & then enter into his glory. <sup>9</sup> For it became him, for whom are all things, <sup>9</sup> and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect (that is, a perfect accomplisher of the work w<sup>ch</sup> he had undertakē) through sufferings.

<sup>9</sup> Luk. 24. 26.

<sup>9</sup> Heb. 2, 10.

The Godhead is of that infinit perfection, that it cannot possibly be subject to any passion. He therefore that had no other nature but the Godhead, could not pay such a debt as this; the discharge whereof consisted in suffering and dying. It was also fit, that Gods justice should have bin satisfied in that nature which

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had

had transgressed ; and that the same nature should suffer the punishment, that had committed the offence. *P Forasmuch then as the children were partakers of flesh and blood, he also himselfe likewise tooke part of the same : that through death he might destroy him that had the power of death, that is, the Devill ; and deliver them who through feare of death were all their life time subiect to bondage.* Such and so great was the love of God the Father towards us, that *¶ Rom. 8.11. ¶ Hee spared not his owne Sonne, but delivered him up for us all :* and so transcendent was the love of the Sonne of God, towards the sonnes of men, that he desired not to be spared, but rather than they should lye under the power of death, was of himselfe most willing to suffer death for them. which seeing in that infinite nature, which by eternall generation he received from his Father, he could not doe, he resolved in the appoynted time to take unto himselfe a Mother, and out of her substance to have a body framed unto himselfe, wherein he might become obedient unto death, even the death of the crosse, for our redemption. And therefore when he commeth into the world, he

*¶ Heb. 2.14,*  
254

*¶ Rom. 8.11.*

*¶ Phil. 2.8.*

*¶ Heb. 10.5,7*

he saith unto his Father, *A body hast thou fitted me; Lo, I come to doe thy will, O God.* By the which will (saith the <sup>1</sup> Apostle) *we are sanctified, through the offering of the body of Jesus Christ* <sup>1<sup>st</sup> Ibid. vers. 9.  
10.</sup> *once for all.*

Thus we see it was necessary for the satisfaction of this debt, that our Mediator should be Man: but he that had no more in him than a Man, could never be able to goe thorow with so great a worke. For if there should be found a Man as righteous as *Adam* was at his first creation, who would be content to suffer for the offence of others: his suffering possibly might serve for the redemption of one soule; it could be no sufficient ransome for those <sup>a Revel. 7. 9.</sup> innumerable multitudes that were to be <sup>x Revel. 1. 9.</sup> redeemed to GOD out of every kindred, and tongue, and people, and nation. Neither could any Man or Angell be able to hold out, if a punishment equivalent to the endlesse sufferings of all the sinners in the world should at once be laid upon him. Yea the very powers of Christ himselfe, upon whom <sup>1<sup>st</sup> 2<sup>nd</sup> 11. 3</sup> the Spirit of might did rest, were so shaken in this sharp encounter; that he, who



was the most accomplisht patterne of all fortitude, stood <sup>z</sup> *sore amazed* and <sup>a</sup> *with strong crying and teares* prayed that, <sup>b</sup> *if it were possible, the hour might passe from him.*

<sup>c</sup> Heb. 10. 12.

<sup>e</sup> This man therefore being to offer one sacrifice for sins for ever; to the burning of that sacrifice he must not only bring the <sup>d</sup> coals of his love as strong as death, and as ardent as the fire which hath a most vehement flame, but he must adde thereunto those everlasting burnings also, even the flames of his most glorious Deity: and therefore <sup>f</sup> *through the eternall Spirit* must he offer himselfe without spot unto God; that hereby he might <sup>g</sup> obtaine for us an eternall redemption. The blood whereby the

<sup>h</sup> Act. 20. 28.

<sup>i</sup> 1 Cor. 2. 9.

<sup>k</sup> Act. 3. 15.

<sup>l</sup> Eney 93. 8.

Church is purchaled, must be <sup>h</sup> Gods owne blood: and to that end must <sup>i</sup> *the Lord of glory be crucified*; <sup>k</sup> *the Prince and author of life be killed*; he <sup>l</sup> *whose eternall generation no man can declare, be cut off out of the land of the living*; and the man that is Gods owne fellow be thus smitten; according to that which God himselfe foretold by his Prophet. <sup>m</sup> *Awake, O*

<sup>n</sup> Zach. 13. 7.

<sup>o</sup> with Matth.

<sup>p</sup> 26. 31.

<sup>q</sup> *sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the*  
*shep-*



shepherd, and the sheep shall be scattered. The people of Israel, we reade, did so value the life of David their King, that they counted him to be worth <sup>n</sup> ten thousand of themselves: how shall we then value the life of <sup>o</sup> Davids Lord, who is the blessed & only Potentate, the King of kings, and Lord of lords? It was indeed our nature that suffered; but he that suffered in that nature, <sup>q</sup> over all, God blessed for ever: and for such a person to have suffered but one houre, was more than if all other persons had suffered ten thousand millions of years.

But put case also, that the life of any other singular man might be equivalent to all the lives of whole mankind: yet the laying down of that life would not be sufficient to doe the deed, unlesse he that had power to lay it down, had power likewise to take it up again. For to be detained alwayes in that prison, <sup>r</sup> from whence there is no coming out, before the payment of the uttermost farthing, is to lie alwaies under execution, and so to disanull quite the plea of that full paymēt of the debt wherein our surety stood engaged for us. And therefore the Apostle upon that ground doth rightly conclude, that

*1 Cor. 15. 17.* If Christ be not raised, our faith is vaine, we are yet in our sinnes; and consequently, that as he must be delivered to death for our offences, so he must be raised again for our justification.

Yea, our Saviour himselve, knowing full well what he was to undergoe for our sakes, told us before hand, that the Comforter whom he would send unto us, should convince the world, that is, fully satisfie the consciences of the sonnes of men, concerning that everlasting righteousness which was to be brought in by him, upon this very ground: *Because I goe to my Father, and ye see me no more.* For if he had broken prison, and made an escape, the payment of the debt, which as our surety he took upon himselve, being not yet satisfied, he should have been seene here againe: Heaven would not have held him, more then Paradise did Adam, after he had fallen into Gods debt and danger. But our Saviour raising himselve from the dead, presenting himselve in Heaven before him unto whom the debt was owing, and maintaining his standing there, hath hereby given good prooffe, that he is now a free-man, and hath fully discharged that

that debt of ours for which he stood committed. And this is the evidence we have to shew of that righteousness, whereby we stand justified in Gods sight: according to that of the Apostle. *Who shall lay any thing to the charge of Gods elect? It is God that justifieth: who is he that condemneth? It is Christ that died, yea rather that is risen again; who is even at the right hand of God; who also maketh intercession for us.* Rom. 8. 33. 34.

Now although an ordinary man may easily part with his life: yet doth it not lye in his power to resume it againe at his owne will and pleasure. But he that must doe the time for us, must be able to say as our IESUS did. *I lay down my life, that I may take it againe. No man taketh it from me, but I lay it downe of my selfe: I have power to lay it down, and I have power to take it againe. and in another place. Destroy this Temple, and in three dayes I will raise it up,* saith he unto the Jewes, speaking of the Temple of his body. An humane nature then he must have had, which might be subject to dissolution: but being once dissolved, he could not by his owne strength (which was the thing here  
neces-

b Rom. 1. 4.

necessarily required) raise it up againe; unlesse he had<sup>b</sup> declared himselfe to be the Son of God with power, by the resurrection from the dead. The Manhood could suffer; but not overcome the sharpnesse of death: the Godhead could suffer nothing, but overcome any thing. He therefore that was both to suffer and to overcome death for us, must be partaker of both natures: that<sup>c</sup> being put to death in the flesh; he might be able also to quicken himselfe by his owne Spirit.

2 Pet. 3. 18.

that<sup>c</sup> being put to death in the flesh; he might be able also to quicken himselfe by his owne Spirit.

d Ephes. 1. 14.

And now are wee come to that part of Christs mediation, which concerneth the conveyance of the redemption of this purchased possession unto the sons of men. A deare purchase indeed; which was to be redeemed with no lesse price then the blood of the Sonne of God: but what should the purchase of a stranger have been to us? or what should we have beene the better for all this; if we could not derive our descent from the purchaser, or raise some good title whereby we might estate our selves in his purchase? Now this was the manner in former time in Israell, concerning redemptions; that unto him who was the next

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of kinne belonged the right of being <sup>e Ruth 3. 13.</sup> *Goel*, or <sup>& 4. ver. 1, 3.</sup> the Redeemer. And *Job* had before that left <sup>4. 7.</sup> this glorious profelsion of his faith unto the perpetuall memory of all posterity. <sup>I know</sup> *I know* <sup>Job. 19. 25.</sup> *that my Goel or Redeemer liveth, and as the last* <sup>26, 27.</sup> *shall arise upon the dust (or, stand upon the earth:) And after this my skinne is spent; yet in my flesh shall I see God. Whom I shall see for my selfe, and mine eyes shall behold, and not another for me.* Whereby we may easily understand, that his and our Redeemer was to be the invisible God, and yet in his assumed flesh made visible even to the bodily eyes of those whom he redeemed. For if he had not thus assumed our flesh, how should we have been of his bloud, or claimed any kindred to him? and unlesse the Godhead had by a personall union beene inseparably conjoynd unto that flesh, how could he therein have beene accounted our next of kinne?

For the better clearing of which last reason; we may call to mind that sentence of the Apostle. <sup>1. Cor. 15. 47.</sup> *The first man is of the earth earthy: the second man is the Lord from heaven.* Where, notwithstanding there were many millions

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of

of men in the world betwixt these two, yet we see our Redeemer reckoned *the second man*. and why? but because these two were the only men who could be accounted the prime fountains, from whence all the rest of mankinde did derive their existence and being. For as all men in the world by meane descents do draw their first originall *from the first man*: so in respect of a more immediate influence of efficiencie and operation do they owe their being unto the *second man*, as he is *the Lord from heaven*. This is Gods own language unto *Jeremy*.

b Jerem. 1. 5. *Before I formed thee in the belly, I knew thee: and this is Davids acknowledgement, for his*  
 i Psal. 119. 73. *part. i Thy hands have made me and fashioned*  
 k Psal. 139. 13. *me; k thou hast covered me in my mothers wombe:*  
 l Psal. 71. 6. *l thou art he that took me out of my mothers bowels:*  
 m Job. 10. 8, 11. *and Jobs, for his also. m Thy hands have made me and fashioned me together round about: thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews. and the<sup>n</sup> Apostles,*  
 n Act. 17. 27, 28, 29. *for us all: In him we live, and move, and have our being. who inferreth also thereupon, both that we are the off-spring or generation of God; and that he is not farre from every one of us. this being*

being to be admitted for a most certaine truth  
 (notwithstanding the opposition of all gain-  
 sayers:) that \* God doth more immediately  
 concurre to the generation and all other mo- <sup>\* See Brad-</sup>  
 tions of the creature, then any naturall agent <sup>wardin de</sup>  
 doth or can doe. And therefore, if<sup>o</sup> by one mans <sup>causa Dei, lib.</sup>  
*offence, death reigned by one; much more they* <sup>1. cap. 31 & 40.</sup>  
*which receive abundance of grace & of the gift of*  
*righteousnes, shall reign in life by one, Jesus Christ,*  
 considering that this *second* man is not only as  
 universall a principle of all our beings, as was  
 that *first*, and so may sustaine the common  
 person of us all, as well as he; but is a far more  
 immediate agent in the production thereof:  
 not, as the *first*, so many generations removed  
 from us, but more near unto us then our very  
 next progenitours; and in that regard justly  
 to be accounted our *next* of kinne, even before  
 them also.

Yet is not this sufficient neither: but there  
 is another kinde of generation required, for  
 which we must be beholding unto *the second*  
*man, the Lord from heaven*, before we can have  
 interest in this purchased *Redemption*. For as  
 the guilt of the *first mans* transgression is deri-



ved unto us by the meanes of carnall generation: so must the benefit of the *second mans* obedience be conveyed unto us by spirituall regeneration. And this must be layd downe as a most undoubted verity: that, *except a man be born again, he cannot see the Kingdome of God;* p Iohn 3. 3. and that every such must be *born, not of bloud, nor of the will of the flesh nor of the will of man, but of God.* q Iohn 1. 13. Now, as our Mediatour in respect of the Adoption of Sons, which he hath procured for us, r is not ashamed to call us *Brethren*: so in respect of this new birth, whereby he begetteth us to a spirituall & everlasting life, he disdaineth not to owne us as his *Children*. s Heb. 2. 11. *When thou shalt make his soul an offering for sin, hee shall see his seed:* saith the Prophet Elaias. t Isay 53. 10. *A seed shall serve him; it shall be accounted to the Lord for a generation:* saith his Father David likewise of him. and he himselfe, of himselfe: u Psal. 22. 30. *Behold I, and the children which God hath given me.* v Heb. 2. 13. VVhence the Apostle deduceth this conclusion: w Ibid. ver. 14; *Forasmuch then as the children are partakers of flesh and bloud, he also himselfe likewise tooke part of the same.* He himselfe, that is, he who was God equall to the Father, for who

who else was able to make this *new creature*,  
 but the same <sup>2</sup> God that is the Creator of all  
 things? (no lesse power being requisite to the  
 effecting of this, then was at the first to the  
 producing of all things out of nothing: ) and  
 these new <sup>2</sup> babes being to be <sup>b</sup> borne of the Spi-  
 rit; who could have power to send the Spirit,  
 thus to beget them, but the Father and the  
 Sonne from whom he proceeded? the same  
 blessed Spirit, who framed the naturall body  
 of our Lord in the wombe of the Virgin, be-  
 ing to new mould and fashion every member  
 of his mysticall body unto his similitude and  
 likenesse.

y. 2 Cor. 5. 17.  
 Ephes. 2. 10.  
 Gal. 6. 15.  
 1 Iohn. 1. 13.  
 Iam. 1. 18.  
 1 Pet. 1. 3.  
 1 Iohn 5. 1.  
 2. 2. 1. 1. 1. 1. 1. 1.  
 1 Pet. 2. 2.  
 with 1. 13.  
 1 Iohn 3. vers.  
 5, 6, 8.

For the further opening of which mystery  
 ( which went beyond the apprehension of  
<sup>c</sup> Nicodemus, though a master of Israel) we are  
 to consider; that in every perfect generation,  
 the creature produced receiveth two things  
 from him that doth beget it: *Life* and *Likenesse*.  
 A curious limmer draweth his own sonnes  
 portraiture to the life ( as we say ) yet, be-  
 cause there is no true life in it, but a likenesse  
 only; he cannot be said to be the begetter of  
 his picture, as he is of his Son. And some crea-

c Ibid. vers. 45  
 9, 10.

tures there be that are bred out of mudde or other putrid matter : which although they have life, yet because they have no correspondence in likenesse unto the principle from whence they were derived, are therefore accounted to have but an improper and equivocall generation. whereas in the right and proper course of generation ( others being esteemed but monstrous births that swarve from that rule ) every creature begetteth his like: ——— *nec imbellem feroces*

*Progenerant aquila columbam.*

Now touching our spirituall death & life, these sayings of the Apostle would be thought

<sup>d 1 Cor. 5. 14.</sup> upon. <sup>15.</sup> *Weethu judge, that if one dyed for all, then were all dead: and that he dyed for all, that they which live, should not be nceforth live unto themselves but unto him which dyed for them and*

<sup>e Ephes. 2. 4, 5</sup> *rose againe. \* God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sin, hath quickened us together with*

<sup>f Colos. 2. 13.</sup> *Christ. † And you being dead in your sins, and the uncircumcision of your flesh, hath bee quickened together with him, having forgiven you all trespass-*

<sup>g Gal. 2. 20.</sup> *ses. & I am crucified with Christ. Nevertheless I live,*

live, yet not I, but Christ liveth in mee: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved mee and gave himselfe for me. From all which we may easily gather, that if by the obedience and sufferings of a bare man, though never so perfect, the most soveraigne medicine that could be thought upon should have beene prepared for the curing of our wounds, yet all would be to no purpose, we being found dead, when the medicine did come to be applyed.

Our Physitian therefore must not only be able to restore us unto health, but unto life it selfe: which none can do but the Father, Son and holy Ghost; one God, blessed for ever. to which purpose, these passages of our Saviour also are to be considered. <sup>b</sup> *As the father hath* b Iohn 5. 26. *life in himselfe: so hath he given to the Son to have life in himselfe.* <sup>i</sup> *As the living Father hath sent* i Iohn 6. 57. *me, and I live by the Father: so he that eateth me, even he shall live by me.* <sup>k</sup> *I am the living bread,* k Ibid. ver. 52. *which came downe from heaven; if any man eat of this bread, he shall live for ever: and the bread that I will give, is my flesh, which I will give for the life of the world. the substance whereof is*  
**briefly**

briefly comprehended in this laying of the Apostle: *'The last Adam was made a quickening spirit.* An Adam therefore and perfect Man must he have been; that his flesh, given for us upon the Crosse, might be made the conduit to convey life unto the world: and a quickening spirit he could not have been, unlesse he were God, able to make that flesh an effectuall instrument of life by the operation of his blessed spirit. For, as himselfe hath declared, *"It is the Spirit that quickeneth; without it, the flesh would profit nothing."*

As for the poynt of similitude and likenesse: we reade of Adam, after his fall, that he *"began a son in his owne liknesse, after his image"* and generally, as well touching the carnall as the spirituall generation, our Saviour hath taught us this lesſon. *"That which is borne of the flesh, is flesh; and that which is borne of the Spirit, is spirit."* Whereupon the Apostle maketh this comparison betwixt those who are borne of that first man, who is of the earth earthy, and of the second man, who is the Lord from heaven. *"As is the earthy, such are they that are earthy; and as is the heavenly, such are they also that are heavenly."*

1 Cor. 15. 45.

John 6. 63.

Gen. 1. 3.

John 3. 6.

1 Cor. 15. 48. 49.

ly: and as we have borne the image of the earthy,  
 we shall also beare the image of the heavenly. We  
 shall indeed hereafter bear it in full perfection:  
 when <sup>a</sup> the Lord Jesus Christ shall change our <sup>Phil. 3. u.</sup>  
 base body, that it may be fashioned like unto his glo-  
 rious body, according to the working, whereby hee  
 is able even to subdue all things unto himselfe. Yet  
 in the mean time also, such a conformity is  
 required in us unto that heavenly man, that  
 our conversation must be in heaven, whence we <sup>Ibid. ver. 20.</sup>  
 look for this Saviour: and that we must <sup>put off,</sup> <sup>Eph. 4. 22,</sup>  
 concerning the former conversation, that old man, <sup>23. 24.</sup>  
 which is corrupt according to the deceitfull lusts,  
 and be renewed in the spirit of our mind, and put  
 on the new man, which after God is created in  
 righteousness and true holinesse. For as in one  
 particular point of domesticall authority, <sup>the 1. Cor. 11. 7.</sup>  
 Man is laid to be the image and glory of God, and  
 the Woman the glory of the Man; so in a more <sup>1. Cor. 4. 4.</sup>  
 universall manner is Christ laid to be <sup>the image</sup> <sup>2 Heb. 1. 3.</sup>  
 of God, even <sup>the brightness</sup> <sup>of his glory,</sup> <sup>1 Rom. 8. 29.</sup>  
 the expresse image of his person; and we <sup>to be con-</sup> <sup>1. Cor. 3. 23.</sup>  
 formed to his image, that he might be the first-born <sup>So where the</sup>  
 among those many brethren, who in that respect <sup>Hebrew hath</sup>  
 are accounted <sup>the glory of Christ.</sup> <sup>Gods image,</sup>  
<sup>Num. 12. 8. &</sup>  
<sup>Psal. 7. 17.</sup>  
<sup>the Gerek</sup>  
<sup>understand his</sup>  
<sup>glory.</sup>

G

We

<sup>a</sup> Num. 11. 7,  
25.

We read in the holy story, that God <sup>a</sup>took of the spirit which was upon Moses, and gave it unto the seventy Elders; that they might bear the burden of the People with him, and that he might not beare it, as before he had done, himselfe alone. It may be, his burden being thus lightened, the abilities that were left him for government were not altogether so great, as the necessity of his former employment required them to have beene: and in that regard, what was given to his assistants, might perhaps be said to be taken from him. But we are sure the case was otherwise in him of whom now we speake: unto whom <sup>b</sup> God did not thus give the spirit by measure. And therefore although so many millions of beleviers do continually receive this <sup>c</sup>supply of the Spirit of Iesu Christ; yet neither is that fountaine any way exhausted, nor the plenitude of that well-spring of grace any whit empayred or diminished: it being Gods pleasure, <sup>d</sup>that in him should all fullnesse dwell, and that <sup>e</sup>of his fullnesse all we should receive grace for grace. that as in the naturall generation there is such a correspondence in all parts betwixt the begetter and

<sup>b</sup> Iohn 3. 34.

<sup>c</sup> Philip. 1. 19.

<sup>d</sup> Colos. 1. 19.

<sup>e</sup> Iohn. 1. 16.

and



and the infant begotten, that there is no member to be seen in the Father, but there is the like answerably to be found in the Child, although in a far lesse proportion: so it falleth out in this spirituall, that for every grace which in a most eminent manner is found in Christ, a like grace will appeare in Gods childe, although in a far inferiour degree; similitudes & likenesses being defined by the Logicians to be comparisons made in *quality*, and not in *quantity*.

¶ We are yet further to take it into our consideration, that by thus enlivering and fashioning us according to his owne Image, Christs purpose was not to raise a seed unto himselfe dispersedly and distractedly, but to <sup>gather</sup> *gather together in one the children of God that were scattered abroad: yea and to bring all unto one head* <sup>by himselfe</sup>, *both them which are in heaven and them which are on the earth.* that as in the Tabernacle, <sup>the</sup> *the vaile divided between the holy place and the most holy;* but the curtains which covered them both were so coupled together with the taches, that it might still <sup>be one Tabernacle</sup>. *so the Church militant and triumphant*

<sup>John 2. 18.</sup>

<sup>Ephes. 1. 10.</sup>

<sup>Exod. 26. 33.</sup>

<sup>Ibid. vers. 6. & 11.</sup>

¶ Ephes. 2. 21.  
22.

phant, typified thereby, though distant as far  
the one from the other as Heaven is from  
Earth, yet is made but one Tabernacle in Jesus  
Christ; *in whom all the building fitly framed to-  
gether groweth unto an holy temple in the Lord,  
and in whom all of us are builded together for an  
habitation of God through the Spirit.*

1 Sermon to  
the commons  
house of Par-  
liament, ann.  
1620.  
as Iohn 6. 63.  
1 Cor. 6. 17. &  
15. 45.  
Phil. 2. 1.  
Rom. 8. 9.  
1. Ioh. 3. 24.  
& 4. 13.  
as Gal. 3. 20. &  
15. & 3. 21.  
Ephes. 3. 17.

The bond of this mysticall union betwixt  
Christ and us (as<sup>1</sup> elsewhere hath more fully  
been declared) is on his part that *m quickening  
Spirit*, which being in him as the Head, is  
from thence diffused to the spirituall anima-  
tion of all his members: and on our part  
*n Faith*, which is the prime act of life wrought  
in those who are capable of understanding by  
that same spirit. Both whereof must be ac-  
knowledged to be of so high a nature: that  
none could possibly by such ligatures knit up  
so admirable a body, but he that was God  
Almighty. And therefore although we did sup-  
pose such a man might be found who should  
perform the Law for us, suffer the death that  
was due to our offence and overcome it; yea  
and whose obedience and sufferings should  
be of such value, that it were sufficient for the  
redemption

redemption of the whole world: yet could it not be *efficient* to make us live by faith, unlesse that Man had been able to lend Gods Spirit to apply the same unto us.

VWhich as no bare Man or any other Creature whatsoever can doe, so for Faith we are taught by S.<sup>r</sup> Paul, that it is the operation of God, and a worke of his power, even of that same power, wherewith Christ himselfe was raised from the dead. VWhich is the ground of that prayer of his, that the eyes of our understanding being enlightened, we might know what is the exceeding greatnesse of his power to us-ward who beleeve, according to the working of his mighty power, which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places, farre above all principality, and power, and might, and every Name that is named not only in this world but also in that to come: and hath put all things under his feet, and gave him to be head over all things to the Church, which is his body, the fulnesse of him that filleth all in all.

Colos. i. 12.  
2. Thes. i. 11.

p Ephes. i. 19,  
20, &c.

Yet was it fit also, that the Head should be of the same nature with the Body which is

knit unto it: and therefore that he should so be  
 God, as that he might partake of our Flesh  
 likewise. <sup>¶</sup> For we are members of his body, saith  
 the same Apostle; of his flesh, and of his bones.  
<sup>¶</sup> Iohn 6. 35. And except ye eat the flesh of the Sonne of man,  
 saith our Saviour himselſe, and drink his blood;  
<sup>¶</sup> Ibid. verſ. 56. ye have no life in you. He that eateth my flesh,  
 and drinketh my blood, dwelleth in me, & I in him.  
 declaring thereby, first, that by this mysticall  
 and supernaturall union we are as truly con-  
 joyned with him, as the meat and drink we  
 take is with us; when by the ordinary worke  
 of nature it is converted into our owne sub-  
 stance. secondly, that this conjunction is imme-  
 diately made with his humane nature. thirdly,  
 that the <sup>¶</sup> Lamb slaine, that is, <sup>¶</sup> Christ crucified,  
 hath by that death of his made his flesh bro-  
 ken and his blood poured out for us upon the  
 crosse to be fit food for the spirituall nourish-  
 ment of our soules; and the very well-spring  
 from whence, by the power of his God-head,  
 all life and grace is derived unto us.

Upon this ground it is, that the Apostle  
<sup>¶</sup> Heb. 10. 19, telleth us, that we have boldnesse to enter into  
 the Holiest by the blood of Iesw; by a new and li-  
 ving

ving way which he hath consecrated for us, through  
the vaile, that is to say, his flesh. That as in the  
Tabernacle, there was no passing from the  
Holy to the most Holy place, but by the vaile:  
so now there is no passage to be looked for  
from the Church Militant to the Church Tri-  
umphant, but by the flesh of him, who hath  
said of himselfe; <sup>1</sup> *I am the way, the truth, and* <sup>2</sup> *John 14. 6.*  
*the life, no man commeth unto the father but by me.*  
Jacob in his dreame beheld <sup>3</sup> *a ladder set upon* <sup>4</sup> *Gen. 28. 12.*  
*the earth, the top whereof reached to heaven, and* <sup>5</sup> *13.*  
*the Angels of God ascending and descending on*  
*it, the Lord himself standing above it.* Of which  
vision none can give a better interpretation  
then he, who was prefigured therein, gave  
unto Nathanael. <sup>6</sup> *Hereafter you shall see heaven* <sup>7</sup> *John 1. 51.*  
*opened, and the Angels of God ascending and de-*  
*scending upon the Son of man.* Whence we may  
well collect, that the only meanes whereby  
God standing above, and his Israel lying here  
below are conjoynd together, and the only  
ladder whereby Heaven may be scaled by us,  
is the Son of man. The type of whose flesh, the  
vaile, was therefore commanded to be <sup>8</sup> *made* <sup>9</sup> *Exod. 26. 31.*  
*with Cherubims; to shew that we come*

<sup>e</sup> Heb. 12. 22. <sup>c</sup> to an innumerable company of Angels, when we  
 24. come to Iesus the Mediatour of the New Testa-  
 ment: who as the Head of the Church hath  
 d Heb. 1. 14. power to <sup>d</sup> send forth all those ministring spirits,  
 to minister for them who shall be heirs of salvation.

Lastly, we are to take into our considera-  
 tion, that as in things concerning God, the  
 maine execution of our Sauours Priesthood  
 doth consist, so in things concerning Man he  
 exerciseth both his *Propheticall* office, whereby  
 he openeth the will of his Father unto us, and  
 his *Kingly*, whereby he ruleth and protecteth  
 us. It was indeed a part of <sup>e</sup> the *Priests* office  
 in the old Testament to instruct the people in  
 the Law of God, and yet were <sup>f</sup> they distin-  
 guished from *Prophets*: like as in the new Te-  
 stament also, <sup>g</sup> *Prophets* as well as *Apostles* are  
 made a different degree from ordinary *Pa-  
 stours* and *Teachers* who received not their  
 doctrine by immediate inspiration from hea-  
 ven; as those other <sup>h</sup> *holy men of God* did, who  
 spake as they were moved by the *holy Ghost*.  
 Whence Saint Paul putteth the Hebrewes in  
 mind, that God who <sup>i</sup> in sundry parts, and in sun-  
 dry manners spake in time past unto the fathers by  
 the

<sup>e</sup> Deut. 33. 10.

Hagg. 2. 11.

Mal. 2. 7.

<sup>f</sup> Esai. 28. 7.

Ier. 6. 13. & 8.

10. & 14. 18.

& 23. 17. 33.

34. Lam. 2. 10.

<sup>g</sup> Eph. 4. 11.

<sup>h</sup> 1. Pet. 1. 11.

<sup>i</sup> Mal. 2. 15.

Mal. 2. 16.

Mal. 2. 17.

Heb. 1. 1.

the Prophets, both in these last dayes spoken unto us by his Son Christ Jesus: whom therefore he styleth <sup>the</sup> Apostle, as well as the high Priest of <sup>Heb. 3. 1, 2.</sup> our profession; who was faithfull to him that appointed him, even as Moses was in all his house.

Now Moses, we know, had a singular preeminence above all the rest of the Prophets: according to that ample testimony which God himself giveth of him. <sup>1</sup> If there be <sup>Num. 12. 6.</sup> a Prophet among you, I the Lord will make my self <sup>7, 8.</sup>

knowne unto him in a vision, and will speake unto him in a dream. My servant Moses is not so, who is faithfull in all mine house: with him will I speake mouth to mouth, even apparently, and not in dark speeches, and the similitude of the Lord shall be behold. And therefore we finde, that our Mediatour in the execution of his Propheticall office is in a more peculiar manner likened unto Moses: which he himself also did thus foretell.

<sup>m</sup> The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren like unto me; unto him ye shall hearken. According to all that thou desiredst of the Lord thy God in Horeb, in the day of the assembly, saying, Let me not heare againe the voyce of the Lord my God, neither

<sup>m</sup> Deut. 18.  
15, 16, &c.  
Act. 3, 22, 23.



let me see this great fire anymore, that I dye not.  
 And the Lord said unto me, They have well spoken,  
 that which they have spoken. I will raise them up a  
 Prophet from among their brethren, like unto thee,  
 and will put my words into his mouth, and he shall  
 speak unto them all that I shall command him. And  
 it shall come to passe, that whosoever will not hearken  
 unto my words, which he shall speak in my name,  
 I will require it of him.

Our Prophet therefore must be a man raised  
 from among his brethren the Israelites (of  
 whom, as concerning the flesh, he came) who was  
 to performe unto us that which the fathers re-  
 quested of Moses: ° Speak thou to us, and we will  
 hear; but let not God speak with us, lest we dye.  
 And yet (that in this also we may see, how  
 our Mediatour had the preeminence) ° when  
 Aaron and all the children of Israel were to re-  
 ceive from the mouth of Moses all that the  
 Lord had spoken with him in mount Sinai,  
 they were afraid to come nigh him, by reason of  
 the glory of his shining countenance: so that  
 he was faine to put a vail over his face, while  
 he spake unto them that which he was com-  
 manded. But that which for a time was thus

made

made glorious, had no glory in respect of the glory that excelleth; and both the glory thereof, and the vaile which covered it, are now abolished in Christ: the vaile of whose flesh doth so overshadow the brightnesse of his glory, that yet under it we may behold his glory, as the glory of the only begotten of the Father; yea and we all with open face, beholding as in a glasse the glory of the Lord, are changed into the same image, from glory to glory, even as by the spirit of the Lord.

1 Cor. 3. 7.  
10, 11, 13.

Heb. 1. 3.  
John 1. 14.  
2 Cor. 3. 18.

And this is dally effected by the power of the ministry of the Gospell, instituted by the authority, and seconded by the power, of this our great Prophet: whose transcendent excellency beyond Moses (unto whom, in the execution of that function, he was otherwise likened) is thus set forth by the Apostle. He is counted worthy of more glory than Moses, in as much as he who hath builded the house hath more honour than the house. For every house is builded by some one: but he that buildeth all things is God. And Moses verily was faithfull in all his house, as a servant, for a testimony of those things which were to be spoken after: but Christ as the Son, over his own house. This house of God is no other then

Heb. 3. 3, 4.  
5, 6.

1 Tim. 3. 15.

H 2

the

*the Church of the living God: whereof as he is the only Lord, so is he properly the only Builder.*  
 y Mat. 16. 18. Christ therefore being both the Lord and the y  
 Builder of his Church, must be God as well as  
 Man: which is the cause, why we finde all  
 2 Tim. 2. 20. the severall mansions of this <sup>a</sup> great house to  
 1 Cor. 11. 26. carry the title indifferently of <sup>a</sup> the Churches of  
 1 Rom. 16. 16. God and <sup>b</sup> the Churches of Christ.

True it is, that there are other ministeriall  
 builders, whom Christ employed in that ser-  
 vice: this being not the least of those gifts  
 which he bestowed upon men at his trium-  
 phant Ascension into heaven, that <sup>c</sup> he gave  
 not only ordinary Pastours and Teachers, but  
 Apostles likewise, and Prophets, & Evangelists;  
 for the perfecting of the Saints, for the worke of  
 the ministry for the edifying of the body of Christ.  
 Which what great power it required, he him-  
 self doth fully expresse in passing the grant of  
 this high Commission unto his Apostles. <sup>d</sup> All  
 2 Mtt. 28. 18. power is given unto me in heaven and in earth. Go  
 19. 19. ye therefore and teach all nations, baptizing them  
 in the name of the Father, and of the Son, & of the  
 holy Ghost; teaching them to observe all things  
whatsoever I have commanded you: and lo, I am  
 with

with you alway, even unto the end of the world,  
Amen.

S. Paul professeth of himself, that he <sup>laboured</sup> 1. Cor. 15, 30.  
red more abundantly then all the rest of the Apo-  
stles: yet not I, saith he, but the grace of God  
which was with me. And therefore although <sup>ac-</sup> 1. Cor. 3, 9, 10.  
cording to that grace of God which was given unto  
him, he denieth not but that, as a wise master-  
builder, he had laid the foundation; yet he ac-  
knowledgeth that they upon whom he had  
wrought, were Gods building as well as Gods  
husbandry. For who, saith <sup>he</sup> is Paul, and who is Ibid. ver. 5, 6, 7.  
Apollo, but ministers by whom you beleevd, even  
as the Lord gave to every man? I have planted,  
Apollo watered: but God gave the increase. So then  
neither is he that planteth anything, neither he that  
watereth: but God that giveth the increase.

Two things therefore we finde in our great  
Prophet, which do far exceed the ability of any  
bare Man; and so do difference him from all  
the <sup>holy</sup> Prophets, which have beene since the 1. Luk. 1, 70.  
world began. For first we are taught; that <sup>no</sup> man knoweth the Father save the Son, and he to 1. Mat. 11, 27.  
whomsoever the Son will reveale him: and that  
<sup>no</sup> man hath seen God at anytime; but the only 1. John 1, 18.  
begotten

begotten Son, which is in the bosome of the Father, he hath declared him. Being in his bosome, he is become conscious of his secrets, and so out of his own immediate knowledge enabled to discover the whole will of his Father unto us. whereas all other Prophets and Apostles receive their revelations at the second hand, and according to the grace given unto them by the Spirit of Christ. Witnesse that place of S.

1. Pet. 1. 10, 11. *Peter for the Prophets: 'Of which salvation the Prophets have enquired and searched diligently, who prophesied of the grace that should come unto you; searching what or what manner of time THE SPIRIT OF CHRIST WHICH WAS IN THEM did signifie, when it testified before hand the sufferings of Christ and the glory that should follow. and for the Apostles, those heavenly words which our Saviour himselfe uttered unto them, whilst he was among them. " When the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himselfe, but whatsoever he shall heare, that shall he speake, and he will shew you things to come. He shall glorifie me: for he shall receive of mine, & shew it unto you. All things that the Father hath, are mine*

John 16. 13,  
14, 15.

mine: therefore said I, that he shall take of mine, and shall shew it unto you.

Secondly, all other Prophets and Apostles can do no more (as hath been said) but plant and water; only God can give the increase. they may teach indeed and baptize; but unlesse Christ were with them by the powerfull presence of his Spirit, they would not be able to save one soule by that ministry of theirs. We, *as lively stones, are built up a spirituall house:* 1. Pet. 2. 5. but, *except the Lord doe build this house, they labour in vaine that build it.* 1. Cor. 3. 9. For who is able to breath the Spirit of life into those dead stones, but he, of whom it is written? *P The hour is comming, and now is, when the dead shall heare the voyce of the Son of God; and they that heare it, shall live.* and again: *Awake thou that sleepest, and arise from the dead; and Christ shall give thee light.* 1. Thim. 2. 14. Who can awake us out of this dead sleep, and give light unto these blinde eyes of ours; but the Lord our God, unto whom we pray, that he would *lighten our eyes, least we sleep the sleep of death?* 1. Cor. 13. 3.

And as a blinde man is not able to conceive the distinction of colours, although the skill-  
fullest

fullest man alive should use all the art he had to teach him; because he wanteth the sense whereby that object is discernable: so *the naturall man perceiveth not the things of the Spirit of God (for they are foolishnesse unto him; neither can he know them, because they are spiritually discerned.* Whereupon the Apostle concludeth, concerning himselfe and all his fellow-labourers; that *God who commanded the light to shine out of darknesse hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Iesus Christ: but we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.* Our Mediatour therefore (who must *be able to save them to the uttermost that come unto God by him*) may not want the excellency of the power, whereby he may make us capable of this high knowledge of the things of God, propounded unto us by the ministry of his servants: and consequently, in this respect also, must be *God, as well as Man.*

There remaineth the Kingdome of our Redeemer: described thus by the Prophet Esay.

*Of the increase of his government and peace there*



there shall be no end, upon the throne of David  
 and upon his kingdom; to order it, and so establish  
 it with judgement and with justice, from hence-  
 forth even for ever. and by Daniel: Behold,  
 one like the Son of man came with the clouds of  
 heaven, and came to the Ancient of daies; and they  
 brought him near before him. And there was given  
 him dominion and glory and a kingdom, that all  
 people, nations, & languages should serve him: his  
 dominion is an everlasting dominion, which shall  
 not passe away, and his kingdom that which shall  
 not be destroyed. and by the angel Gabriel, in his  
 ambassage to the blessed Virgin: Behold thou  
 shalt conceive in thy womb, and bring forth a Son,  
 and shalt call his name Iesus. He shall be great,  
 and shall be called the Son of the Highest: and the  
 Lord God shall give him the throne of his father  
 David: And he shall reigne over the house of Iacob  
 for ever; and of his kingdom there shall be no end.

This is that new David our King whom  
 God hath raised up unto his owne Israel,  
 who was in truth, that which he was called,  
 the Son of Man, and the Sonne of the Highest.  
 thus in the due respect, we may say unto  
 him, as the Israelites of old did unto their

David; <sup>d</sup> Behold, we are thy bone and thy flesh: and in the other, sing of him as David himself did; <sup>e</sup> The Lord said unto my Lord, Sit thou at my right hand untill I make thine enemies thy footstool. So that the promise made unto our first parents, that <sup>f</sup> the Seed of the Woman should bruise the Serpents head, may well stand with that other laying of S. Paul; that <sup>g</sup> the God of peace shall bruise Satan under our feet: seeing <sup>h</sup> for this very purpose the Son of God was manifested in the flesh, that he might destroy the works of the Devil. and still that foundation of God will remaine unshaken; <sup>i</sup> I even I am the Lord, and beside mee there is no Saviour. <sup>j</sup> Thou shalt know no God but me: for there is no Saviour beside me.

Two speciall branches there bee of this Kingdome of our Lord and Saviour: the one of Grace, whereby that part of the Church is governed which is militant upon earth; the other of Glory, belonging to that part which is triumphant in Heaven. Here upon earth, as by his Prophetickall office he worketh upon our MInd and Understanding, so by his Kingly Office, he ruleth our Will and Affections, <sup>k</sup> casting down

down imaginations and every high thing that ex-  
alteth it selfe against the knowledge of God, and  
bringing into captivity every thought to the obedi-  
ence of Christ. Where, as we must needs ac-  
knowledge, that it is GOD which worketh  
in us both to will and to doe, and that it is hee  
which sanctifieth us wholly. So are wee taught  
likewise to believe, that he who sanctifieth,  
and they who are sanctified, are all of one, namely  
of one and the selfe same nature, that the san-  
ctifier might not be ashamed to call those, who  
are sanctified by him, his brethren, that as the  
nature was corrupted and their blood tainted  
in the first Adam, so it might be restored again  
in the second Adam; and that as from the one  
a corrupt, so from the other a pure and unde-  
filed nature might be transmitted unto the heirs  
of salvation.

The same God that giveth grace, is he also  
that giveth glory: yet so, that the streams of  
both of them must runne in us through the  
golden pipe of our Saviours humanity. For  
since by man came death; it was fit that by man  
also should come the resurrection of the dead.  
even by that man, who hath said, 'Who so

saith

and my flesh and drink his my blood, have eter-  
 nal life, and I will raise him up on the last day.

1 Th. 5.  
 20.

Who, then, shall come to be glorified in his  
 Saints and to be made manifest in all them that

1 Th. 5.  
 21.

believe and shall change this vile body of ours,  
 that it may be fashioned like unto his glorious

1 Th. 5.  
 22.

body, according to the working whereby he is able  
 to subdue all things unto himself.

1 Th. 5.  
 23.

Therefore that hath thus loved us, and washed  
 us from our iniquities in his own blood, and hath made

1 Th. 5.  
 24.

us to himself by the word of his Father, to bring us  
 to his glory, and to himself for ever and ever.

1 Th. 5.  
 25.

AMEN

1 Th. 5.  
 26.

in the first Adam, to it might be restored again  
 in the second Adam, and thus as from the one

1 Th. 5.  
 27.

a corrupt to from the other a pure and unde-  
 led nature might be replanted into the heirs

1 Th. 5.  
 28.

I COUNT ALL THINGS BUT  
 LOSS FOR THE EXCELLEN-

1 Th. 5.  
 29.

CY OF THE KNOWLEDGE OF  
 CHRIST JESUS MY LORD.

1 Th. 5.  
 30.

even by that man, who said, I will be crucified

1 Th. 5.  
 31.

for you, that I may bring you to myself, that I may

1 Th. 5.  
 32.

bring you to myself, that I may bring you to myself,

1 Th. 5.  
 33.

that I may bring you to myself, that I may bring you to myself,

